THE

French King's DREAM,

WHICH

He had in His COACH

Going to

MARLY;

Together with its

EXPLICATION.

By the Sieur *Van Beuninghen*, late Ambassadour from the States General here in *England*.

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THE PUBLISHER TO THE READER.

AMong others, *who have entertained Us with their* Reveries *upon a late Dream of the* French *Kings*, Monſieur van Beuninghen *has been very lately pleas'd to publiſh at the* Hague, *his performances upon the ſame Subject both in* French *and* Dutch. *To gratifie the curious of our Nation, they are alſo now put into* Engliſh, *and the rather, ſeeing He is a Man ſo eminent thro' the World, on the account of his ſeveral Negotiations and long Miniſtry of Publick Affairs, and more eſpecially at the Court of* Great Britain, *where he was Ambaſſador for many Years: Tho' poſſibly this States-mans Friends will be ſorry to find he has ſo far out-liv'd himſelf, That from Secrets he is come to Revelations.*

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An Interpretation Of The DREAM WHICH The *French* KING had in His Coach, going to *Marly*.

PARIS, November *the* 11th. *The KING being in his Coach at* Marly, *Dreamt He ſaw the Heavens on a Flame; and that a very thick Smoak iſſued out of the Earth, of which was formed a very Numerous Army of Men like to Black-Smiths.*

And that the Perſon who Commanded them in chief was mounted upon a Horſe half gray, half green, and that He was clad in a Coat half Gold, half Iron, wearing a Breaſt-plate of Lead, and Braſs Boots, and having a Wooden-Sword, He fell a Crying, Now muſt Men Fight, for the hour is come that they who will not Fight, muſt Periſh.

That then the KING heard two lamentable Screams, and that

EXPLICATION DU SONGE Que le *Roy de France a eu en ſon Caroſſe allant à Marly.*

DE Paris le 11. Novembre: Le Roy étant à Marli en Caroſſe ſongea qu'il voyoit le Ciel en feu; & qu'une fumée trés-épaiſſe, ſortoit de la Terre dont il forma une trés-nombreuſe armée d'hommes ſemblables à des forgerons.

Et que le Chef qui les commandoit étoit monté ſur un cheval moitié gris, moitié vert, & qu'il étoit vêtu d'une caſaque moitié or, moitié fer, portant une cuiraſſe de plomb, & des bottes d'airain, & ayant une épée de bois, il ſe mit à crier, il faut ſe battre preſentement, car l'heure eſt venuë, que ceux qui ne ſe battront pas periront.

Que le Roy entendit enſuite deux lamentables cris, & qu'il

He afterwards perceived that the Earth trembled, and that all that Multitude of Smiths was ſwallowed up.

That in a little time after there appeared a fair Foreſt full of Stags, and other Animals for Chace, and that He call'd out to the Hunters who were ſurrounding it, Kill, Kill, for the Game is good.

Whereupon he awak'd, and told His Dream to the whole Court, and added, that He would give Twenty Thouſand Golden Louiſes *to know its Interpretation, and then became very Penſive.*

If this Article of the Gazettier be true, as it is likely: it firſt ſeems to me very remarkable, that the French *King (who may be look'd upon as the* Nebuchadonoſor *of our Time in* Chriſtendom *) has had a Dream, or rather a Viſion in Dreaming, which He has taken ſo much to heart, as to have declared He would pay ſo dear for its Interpretation: And that the Great* Aſſyrian *Monarch had the ſame fondneſs, but with ſo much the more Paſſion, as that He had loſt the remembrance of his Viſion, and that He ſtood in need of a new Manifeſtation, which to know, could only come from God; whereas that to ſatisfie His*

vit aprés que la terre trembla, & que toute cette multitude de forgerons fut engloutie.

Que peu de temps aprés il parut une belle foreſt pleine de cerfs & d'autres beſtes de chaſſe, & qu'il cria aux Chaſſeurs qui l'entouroient, tuë, tuë, car la chaſſe eſt bonne.

Il s'éveilla là-deſſus, & conta ſon ſonge à toute la Cour, & ajoûta, qu'il donneroit vint mille Louïs d'or pour ſavoir ſon interpretation, il a paru enſuite tout reveur.

Si l'avis de ce Gazettier eſt veritable, comme il y a quelque apparence: il me paroît d'abord tres-remarquable, que le Roy de France, que l'on peut conſiderer comme le Nebucadonoſor de nôtre temps dans la Chrêtienté, a eu un ſonge ou plûtôt une viſion en ſongeant, qu'il a pris ſi fort à cœur, que d'avoir témoigné de vouloir acheter ſi cherement ſon interpretation; & que le grand Monarque Aſſyrien ait eu le même empreſſement, mais avec d'autant plus de paſſion, qu'il avoit perdu le ſouvenir de ſa viſion, & qu'il avoit beſoin d'un nouvelle manifeſtation, qui devoit venir de Dieu, pour le

Majeſty

Majesty, there needs no more than a Man who understands the Interpretation of the Prophecies to which His Vision does relate.

I believe that the Great and Good God has endued me with this Grace, and that I shall not swerve from the Truth in affirming, That the King's said Dream is come from Heaven, to let His Majesty know, that the last hour is come of the Accomplishment of the Prophecies, grounded upon the Apparition of Nebuchadonosor's *Image or Statue, and of the second coming of our Saviour the Lord* Jesus Christ, *and of that Stone cut out without hand, which will break to pieces and abolish all other Kingdoms, by Establishing this of God, and of the Saints here upon Earth, will suddenly become manifest, to give the final Conclusion to all the Prophecies.*

I shall presuppose that they who shall read this, have already taken, or would be willing to take the pains of reading my Remarks and Annotations on St. John's *Revelation, and what is writ in my first Letter to* David Pina, *concerning the true sence of the Prophecies of* Daniel, *in the* 2d. *and* 7th *Chapters, so far as they are applicable to the Promise of the*

savoir, au lieu que pour satisfaire à sa Majesté il ne faut qu'un homme qui sache l'interpretation des Propheties auſquelles sa vision se rapporte.

Je crois que le grand & bon Dieu m'a fait cette grace, & que je ne m'éloignera pas de la verité, en disant, que ledit songe du Roy est venu du Ciel, pour faire savoir à sa Majesté que l'heure derniere est venuë de l'accompliſſement des Propheties, fondées sur l'apparition de la statuë de Nebucadonosor & de la seconde venuë de nôtre Seigneur Jesus-Christ nôtre Sauveur, & de cette pierre faite sans main, qui briſera & abolira tous les autres Royaumes, en établiſſant celui de Dieu, & des Saints sur la terre, éclatera bien-tôt, pour donner la finale concluſion à toutes les Propheties.

Je préſuppoſera y que ceux qui liront ceci ont déja pris, ou voudront bien prendre la peine de lire mes remarques, & mes annotations sur l'Apocalypſe, & ce que l'on trouve dans ma premiere lettre à David Pina, touchant le veritable sens des Propheties de Daniel au Chapitre 2. & 7. entant qu'elles sont applicables à la promeſſe du Regne

Reign

Reign of God and of the Saints upon Earth.

I moreover entreat them to read with attention the ſaid 2d. and 7th Chapters of Daniel, the laſt verſe of the 8th, all the 9th, and the 11 laſt verſes of the 16th, and the 13th, and 14th of the 11th Chapter, and the 16th verſe of the 17th of the Revelations.

And then moſt maturely to conſider, whether the Heaven on a Fire does not evidently ſignify the juſt Anger of God, denoted in the Revelations made by our Saviour to St. John, by the Seven Angels which ſhould inflict the laſt Plagues, and of whom the three laſt (which the King's Dream levels at) are to be the moſt fatal; as is very clearly ſaid in the ſaid laſt verſe of the 8th Chapter.

The thick Smoak iſſuing from the Earth, is doubtleſs that which the Gulph of the Bottomleſs Pit vomits out of its Flaming Furnace, and which darkens the Sun, and produces the ſtrangely Monſtrous and moſt pernicious Locuſts, or the moſt infamous and black Corrupters of Chriſtian Morality, and of true Felicity; and the moſt dangerous Diſturbers of the Publick Peace that have been

de Dieu & des Saints ſur la terre.

Je les prie de plus, de lire avec attention leſdits 2. & 7. Chapitres de Daniel, le dernier verſet du VIII. tout le 9. & les 11. derniers verſets du XVI. & les 13. & 14. du Chapitre XI. & le 16. verſ. du XVII. de l'Apocalypſe.

Et de conſiderer enſuite trés-meurement, ſi *le Ciel en feu* ne ſignifie pas evidemment la juſte colere de Dieu, dénotée, dans les revelations faites par nôtre Sauveur à St. Jean, par les 7. Anges qui infligeroient les dernieres playes, & dont les 3. derniers, (auſquels le ſonge du Roy viſe) doivent eſtre les plus funeſtes, comme eſt dit trés-clairement audit dernier verſet du 8. Chap.

La fumée trés-épaiſſe ſortie de la terre, eſt ſans doute celle que le Puis de l'Abyſme vomit de ſa fournaiſe ardente, & qui obſcurcit le Soleil, & produiſit les étrangemens monſtreuſes, & entierement pernicieuſes Sauterelles, ou les plus infames & noirs Corrupteurs de la morale Chrétienne, & de la vraye felicité, & les plus dangereux Perturbateurs de la paix publique qui ayent été

in

in any time ſince there has been Men: And who, as my ſaid Annotations and Remarks do make appear, by Diabolical Artifices, and the inconceiveable Blindneſs of thoſe they have deluded, have occaſioned all the Wars and Inhumanities that have afflicted Chriſtendom *for above theſe* 160 *Years, through the mad Diſputes and Differences in Matters of Religion.*

And ſo much the more Credence is to be given to this my Interpretation, for that, not only ſeveral of the Calviniſt *Writers have taken the* Jeſuits, *and ſuch like Religious and Political Monks for the ſaid* Locuſts: *but, more eſpecially, becauſe that my ſaid Annotations have been communicated to thoſe they ſo grievouſly accuſe, without any one having undertaken to Refute me, among all the Prelates, Profeſſours, Doctors, and Preachers of the Three Sects now Ruling: Namely, of the* Papal, Lutheran, *and* Calvinian *Hereſies, to whom this horrible Crime is more eſpecially imputed, than to all other Heretical Aſſemblies that have ſwerv'd from the Union, which is not to be found or procur'd, ſave by Preaching the Goſpel all alone without Explication and humane Doctrines,*

en aucun tems, depuis qu'il y a des hommes: Et qui, comme meſdites annotations & remarques, le font voir par des artifices diaboliques, & par l'inconcevable aveuglement de ceux qu'ils ont trompés, ont cauſé toutes les guerres & inhumanitez qui ont affligé la Chrêtienté depuis plus de 160. ans, par des differens inſenſés ſur la Religion.

Et l'on doit adjoûter d'autant plus de foy à cette mienne interpretation, non-ſeulement, parce que pluſieurs d'entre les Ecrivains Calviniſtes ont pris les Jeſuites, & ſemblables Religieux & Moines politiques, pour leſdites Sauterelles: mais ſur tout parce que meſdites annotations ont été communiquês à ceux qu'elles accuſent ſi grievement, ſans que perſonne ait entrepris de me refuter d'entre tous les Prelats, Profeſſeurs, Docteurs, & Predicateurs des trois Sectes aujourdhui dominantes: à ſavoir de l'hereſie Papale. Lutherienne, & Calvinienne, auſquelles cet horrible crime eſt plus ſpecialement imputé qu'à toutes les autres aſſemblées heretiques, qui ſe ſont éloignées de l'union, que l'on ne peut trouver ni conſerver qu'en faiſant prêcher l'Evangile

as was done in the Primitive Church, and by taking care that Charity (which is the true Character of Christianity*) be* Christianly *observed with all the other Duties imposed upon us by the Precepts of the Gospel, for the being Temporally and Eternally happy.*

And as the said Locusts were changed into Froggs, in the Revelations, *to make up the Scene of the impure and diabolical Spirits that have excited the present Wars, or the* War of that great Day of the Almighty God, *as is seen in the 14th. and 15th. Verses of the said 16th. Chapter of the* Revelations. *It is in no wise strange, that those same Children of Darkness have appeared to the King under the Image of Darkness, that so their blackness might denote this Original; but more especially, because that the great Slaughter in the present Wars, is to be made according to the Prophecies,* by Fire, and by Smoak, and by Sulphur, *and that the Smiths Trade is carried on by the Ministry of the Fire.*

The General of this most numerous, black, and infernal Army which the King has seen, is evidently

tout seul sans explication, & doctrines humaines, comme on faisoit dans la Primitive Eglise, & en prennant soin que la charité, qui est le vray charactere du Christianisme, fût Chrétiennement observée avec tous les autres devoirs que les preceptes de l'Evangile nous imposent, pour être temporellement & eternellement heureux.

Et comme les sudites Sauterelles ont été changées en Grenoüilles dans l'Apocalypse, pour faire la scene des Esprits impurs & diaboliques, qui ont excité les presentes guerres, ou *la Guerre de ce grand jour-là du Dieu Tout-puissant*, comme cela se voit *au 13 & 15 verset dudit XVI. Chap. de l'Apoc.* Il n'est nullement étrange que ces mêmes Enfans des tenebres, ayent paru au Roy sous l'image des Forgerons, afin que leur noirceur marquât leur origine; mais sur tout parce que la grande tuerie dans les guerres d'aujourdhui se doit faire selon les Propheties *Par le feu, & par la fumée, & par le souphre,* & que la forgerie se fait par le ministére du feu.

Le General de cette trés-nombreuse armée noire, infernale que le Roy a vû, est évidemment le même qui dans *l'XI. v. dudit* IX.

ly

by the ſame, who in the 11*th. verſe of the ſaid* 9*th Chapter, is called the* King. *The ſaid* Locuſts *and the* Angel *of the* bottomleſs Pit, *who in the* Hebrew *Tongue is called* Abaddon, *and in the* Greek *hath his Name* Apollyon *or* Deſtroyer.

The ſtrange variety of Colours of his Horſe denotes, That theſe Calamities proceed from the Spirit of the Monks, and from that of falſe Chriſtians *who reſemble them, herein repreſented by the* Grey, *and for one part by the Secular Spirit, which is the moſt ſhining, is denoted by the* Green.

The Divinity and capricious mixture of the Metals, does doubtleſs ſignify, that this Viſion does refer to Nebuchadonoſor's *Statue; and tho we do not here find the Potters Clay, and that the Gold which made the Head of the ſaid Statue is here join'd to Iron, whereas the Iron was join'd to the Potters Clay in the Feet of the ſaid Statue: And further, that the Gold is here combined to the Iron in the Coat and not in the Feet.*

Methinks that this tranſplacing is not without Myſtery, by reaſon that what was far off, or at the further end of the Body, or at the Feet in Nebuchadonoſor's *time,*

Chap. eſt nommé le Roy. Leſdites Sauterelles & L'ANGE DE L'ABIME, *qui a nom en Hebreu Abaddon, & duquel le nom eſt en Grec Appollyon* ou deſtructeur.

L'Etrange bigarrure des couleurs de ſon cheval marque que ces malheurs viennent de l'Eſprit des Moines, & de celuy des faux Chrêtiens qui leur reſſemblent, marqué ici par le *Gris*, & pour une partie par l'eſprit ſeculier, qui comme plus brillant, eſt denoté par le *Vert*.

La diverſité, & le bizarre mélange des metaux ſignifient indubitablement que cette viſion ſe rapporte à la ſtatuë de Nebucadonoſor; & quoy que l'on ne trouve pas ici l'argille, & que l'or qui faiſoit la tête de ladite ſtatuë eſt joint ici au fer, au lieu que le fer étoit à l'Argille aux pieds: & de plus que l'or eſt ici combiné au fer dans la caſaque, & non aux pieds.

Il me ſemble que ce tranſplacement n'eſt point ſans myſtere à cauſe que ce qui étoit loin, & dans l'extremité du corps, ou aux pieds au temps de Nebucadono-

does now ſurround and wound us at preſent, as wou'd do a very heavy, rugged, and inſupportable Coat of Gold and Iron.

In all the reſt there is no notable Diverſity, if the King ſaw Silver inſtead of Lead, if the aforeſaid Advice ſays true.

But this ſeems to me more eſpecially note-worthy, That in the Kings Viſion, the Gold which form'd the Head of the ſaid Statue of Nebuchadonoſor *is mingled with Iron, or rather is join'd to the Iron inſtead of Clay, not only becauſe that Gold can no more be confounded or incorporated with Iron than with Clay. But above all, becauſe the preſent Eccleſiaſtical State, and ſpecially in the Church of* Rome, *is become very rich, principally becauſe the diobolical Pride of the Biſhop of* Rome, *who has rais'd himſelf above all that is called God, and is ſeated in the Temple of God as God, does very energically betoken the* Aſſyrian *Monarchy, which was the greateſt, the moſt pompous, and the moſt ſuperb of all.*

Beſides, that the Image or Statue of Nebuchadonoſor *which ſeems extreme high, fair and terrible in the Deſcription of the four Monarchies, ſignified the* Mammon,

ſor, nous environne & nous bleſſe preſentement comme feroit une tres peſante, & tres dure, & inſupportable caſaque d'or & de fer.

Dans tout le reſte il n'y a point de diverſité notable, ſi le Roi a veu de l'argent au lieu du plomb, ſi le ſudit avis dit vray.

Mais il me paroît ſur tout fort notable que dans la viſion du Roy, l'or qui formoit la tête de ladite ſtatuë de Nebucadonoſor eſt mêlé avec le fer, ou plûtôt ſe joint au fer au lieu d'argille, non ſeulement parce que l'or ne ſe peut point confondre ni incorporer avec le fer non plus que l'argille. Mais ſur tout parce que l'Etat Eccleſiaſtique d'aujourd'hui, & ſpecialement dans l'Egliſe Romaine, eſt devenu fort riche, principalement par ce que le Diabolique orgueil de l'Evéque de Rome, qui s'eſt élevé deſſus tout ce qui s'appelle Dieu, & eſt aſſis dans le Temple de Dieu comme Dieu, marque fort energiquement la Monarchie Aſſyrienne la plus grande, & la plus pompeuſe & la plus ſuperbe de toutes.

Outre que la ſtatuë de Nebucadonoſor qui parût extrémement haute, belle, & terrible dans la deſcription des quatre Monarchies, a ſignifié le Mam-

or the World perverted, which wrongfully, ſeems to us ſo great, ſo fine, and in its turn ſo terrible in this ſhort, ſilly and wretched Life of worldly Men: And that the Gold is at the long run degenerated into Iron and Clay, gives to underſtand the deterioration or growing worſe of Ages, the Ages of the World, which the Chriſtian Religion, all divine, and all reaſonable, and all beautifying, as it is, has not been able to hinder, by reaſon of the deceit and fraud of the Devil, and his Doctrine preached among Chriſtians.

I am not the firſt that has ſhewn, That Iron join'd with Clay to form a Member compos'd of thoſe two unſociable Materials, ſignifies, the diſcording Concord of the Secular and Eccleſiaſtical Powers, which compoſe one and the ſame Civil Society.

And methinks there is nothing that ought to appear more ſtrange, and ſerve more to confirm this Exaltation, than the incredible things that is found by obſerving, That in the time of Nebuchadnoſor, *an* Aſſyrian *Monarch could put all thoſe ſoothſayers to Death by one ſingle Command. And that the Biſhops of* Rome *in a Religion which teaches the reſpecting and obeying of Soveraign and Secular Powers, have*

mon ou le monde perverti, qui nous paroît a tort ſi grand, & ſi beau, & a ſon tour ſi terrible dans cette courte, ſotte, & miſerable vie des hommes mondains: & que l'Or eſt degeneré à la fin en fer & argille, fait entendre la deterioration des âges du monde, que la Religion Chrêtienne toute divine, & toute raiſonnable, & toute beatifiante qu'elle eſt, n'a pas pû empêcher, a cauſe de la fraude du Diable, & de ſa doctrine prêchée parmi les Chrêtiens.

Je ne ſuis pas le premier, qui a fait voir, que le fer joint à l'argille pour former un membre compoſé de ces deux materiaux inſociables, ſignifie la concorde diſcordante de la puiſſance Seculiere, & Eccleſiaſtique qui forme une même ſocieté civile.

Et il me ſemble, qu'il n'y a rien qui doive paroître plus étrange, & qui ſerve plus à confirmer cette exaltation, que l'incroyable changement que l'on trouve en obſervant, que du temps de Nebucadonoſor un monarque d'Aſſyrie pouvoit faire tuer par un ſeul commendement tous ces Devins. Et que les Evêques de Rome, dans une Religion qui enſeigne de re-

been

been able to miſuſe Emperors, Kings, Princes and States, in ſuch manner as is well known.

The Wooden Sword *muſt denote, That the Eccleſiaſticks, who are the principal Actors in this Tragedy, have only a Staff of Command to put in action the Iron of thoſe that wear it.*

But in all that the King has ſeen and heard, there is nothing more notable than the cry of the ſaid infernal General, that Men muſt fight or periſh. *To expreſs that the three ruling Sects at this day do baniſh out of civil Society, & very often perſecute, and horribly miſuſe them that will not ſide with them, and become as many* Anti-chriſtians *and Hereticks as they are, and partake at leaſt by applauſe in the Tyrannies, Inhumanities, and Wars they ſet on foot and foment.*

I have ſhewn in my Annotations upon the Revelations, *that the Calamities occaſioned by the fifth Angel are over, and that we live under the Plagues of the ſixth, of which the preſent War with the* Turks *and amongſt* Chriſti-

ſpecter & d'obeir aux Puiſſances ſouveraines, & ſeculieres ont pû mal-traitter les plus grands Empereurs, Rois, Princes, & Etats de la maniere qu'il eſt connu.

L'Epée de bois, doit denoter que les Eccleſiaſtiques, qui ſont les principaux acteurs en cette tragœdie, n'ont qu'un bâton de commandement de bois pour faire agir le fer de ceux qui le portent.

Mais dans tout ce que le Roi a veu; & entendu il n'y a rien de plus notable que le *cri dudit General infernal, il faut ſe battre, ou perir.* Pour exprimer que les trois Sectes dominantes d'aujourdhui banniſſent de la ſocieté civile, & bien ſouvent perſecutent, & maltraittent horriblement ceux qui ne veulent par prendre party, & devenir autant Antichrêtiens & heretiques qu'ils ſont, & participer au moins par l'applaudiſſement dans les tyrannies, inhumanitez, & guerres qu'elles exercent.

J'ay montré dans mes annotations ſur l'Apocalypſe que les malheurs cauſés par le 5. Ange ſont paſſez, & que nous vivons ſous les playes du 6. dont la preſente guerre avec les Turcs, & entre les Chrêtiens eſt la pre-

ans *is the first part, and that they are to be followed or interrupted suddenly, in my Opinion, by the Earthquake, whereof mention is made in the* 13*th. verse of the* 11*th. Chapter of the* Revelations; *but the swallowing up of all the Multitude, seen by the King, is more terrible than in the said* 13*th. verse.*

But what is still more remarkable than all that has been yet said, is, that the King heard two lamentable Cries, and immediately after saw the said Earthquake, is, that We are still to undergo part of the Calamities of the sixth, and all the great Calamities of the seventh, which are to come very suddenly.

The fair Forest afterwards seen by the King, seems to denote the Face of Christendom *after the said Earthquake shall have ceased, in those that shall survive it; the Repentance whereof mention is made in the said* 13*th. verse of the said* 11*th. Chapter. And methinks, that the Orders which his Majesty has given for the filling the Wild-beasts, give to understand the fulfilling of the Prophecy, which says, That the ten Kings or secular Powers, shall be at the long run undeceived, shall revenge themselves for the deceit and delu-*

miere partie, & qu'elles doivent être suivies ou interrompues bientôt, selon mon opinion, par le tremblement de terre dont il est parlé au 13. *verset du XI. Chapitre de l'Apoc.* mais l'Engloutissement de toute la multitude que le Roy a veu, se fait plus terrible que le dit 13 verset.

Mais ce qui est de plus notable, que tout ce qui vient d'être dit, c'est que le Roi entendit deux lamentables cris, & vit incontinent aprés le dit tremblement, est que l'on ait encore a essuyer une partie des malheurs du septiéme Ange qui seront fort subits.

La belle forêt, que le Roy vit en suite, semble marquer la face de la Chrêtienté aprés que le dit tremblement de terre aura causé, dans ceux qui la survivront; la repentance de laquelle il est parlé *au dit* 13. *vers.* du dit XI. Chap. Et il me semble que les ordres que Sa Majesté a donné pour tuer des bêtes feroces, font entendre l'accomplissement de la prophetie qui dit que les dix Rois ou les Puissances seculieres seront à la fin détrompez, & se vengeront de la fourberie des

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ſion of the Infernal Doctors, who have ſo villainouſly ſeduced them to the committing ſuch fatal Follies through the zeal of a Religion, which is as contrary to all that is fooliſh, fatal, as it is the ſincere, good and charitable Doctrine of the Goſpel; The ſaid avenging Prophecy being deſcrib'd in the ſaid 16th. verſe of the ſaid Chapter, with theſe moſt memorable words, and the ten Horns which thou ſaweſt upon the Beaſt, *namely the ten Kings before mentioned,* they ſhall hate the Whore and make her deſolate and naked.

Would to God that neither the Eccleſiaſticks nor the Setulars had had the boldneſs to regulate Religion, and that they had taken more care to obſerve its Precepts, that ſo we might not have had occaſion for ſuch lamentable Remedies.

God grant Mercy to the King, and to all ſuch as invoak him in Spirit and Truth: This the Author wiſhes with all his Soul.

Hague, Nov. 19. 1689.

docteurs infernaux qui les ont ſi vilainement ſeduits pour faire des ſortiſes ſi funeſtes par le zele d'une Religion qui eſt ſi contraire à tout ce qui eſt ſot, & funeſte, comme c'eſt la ſincere, bonne, & charitable doctrine de l'Evangile, cette Prophetie vengereſſe étant d'écritte au dit 16. verſet avec ces paroles très-memorables, *& les dix cornes que tu as veuës à la Beſte;* à ſavoir les dix Rois, dont il avoit parlé auparavant, *ſont ceux qui hairont la Paillarde & la rendront deſolée & nuë.*

Pleût à Dieu que ni les Eccleſiaſtiques ni les Seculiers n'euſſent pas eu l'audace de regler la Religion, & qu'ils euſſent pris plus de ſoin à en obſerver les preceptes, & que l'on n'eût pas eu beſoin de ſi lamentables remedes.

Dieu faſſe miſericorde au Roy, & à tous ceux qui l'invoquent en eſprit & verité, c'eſt ce qu'il ſouhaitte de tout ſon Ame.

A la Haye, ce 19. Nov. 1689.

FINIS.